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may not be rendered increasingly cautious and conciliatory. In a communication to the *Pall Mall Gazette*, from a Mandarin, not unfriendly to the English, and who willingly admits that much exemplary conduct characterizes the missionaries, he, at the same time, deprecates what he terms the rash and inconsiderate action of some of them. He observes:

"The ladies, I am sorry to say, are the worst offenders in this respect. They should be explicitly prohibited, if necessary by force, from leaving the seacoast. They have the notion, 'more danger, more glory.' Against that I have nothing to say while it only affects themselves; but it is positively outrageous that they should be permitted to imperil peace between two friendly nations, perhaps causing incalculable bloodshed of brave men on both sides. I will tell you their methods. They will take up their residence in the midst of an unknown and hostile community, and at once start open-air preaching in the streets, heedless of all advice given by those best able to judge of the risk run. All manner of ridiculous stories are circulated about them, with the consequence that our lower orders are galled to madness and provoke a riot. Then you blame the Chinese official for not protecting people who have done exactly what he told them not to do! Do you think protection, under these circumstances, is such an easy matter? Suppose the blackguards of London worked up a sudden riot against, let me say, the Jews, would your police be able to prevent damage and outrage? What protection would, or could, you afford Mormon missionaries who might come to England, and publicly preach in the streets doctrines subversive of all you hold dearest relating to religion and the home? Against the missionary, man or woman, in the private capacity, there is not the slightest prejudice. It is possible to tramp from one end of China to another without the slightest interference, provided a person minds his own business. I have seen travelling Englishmen as far inland as Kwen-Lun, and the only notice taken was surprise at their strange clothes. As for interference, why, not as much as I receive, on account of my unusual attire, from the ladies and gentlemen of your back streets and slums!"

It is but reasonable to look at both sides of this question and to listen to the views of intelligent Chinese themselves. Hence such remarks as those just quoted are entitled to respectful attention by missionaries themselves and their friends at home, and by all persons who desire the maintenance of pacific and fraternal relations between the vast populations of China, Great Britain and the United States. Especially in the interests of evangelization, is it desirable to give the utmost scope to fairness and caution, on the part of all Christians, in reference to their influence, either in, or upon, the Chinese.—*Herald of Peace and International Arbitration*.

## A NEW KNIGHTHOOD.

BY REV. WM. BYRON FORBUSH, PH.D., LIT.D.

There are many churches where the Boys' Brigade is not thought expedient, either on account of its expense or its military features. Perhaps some workers for boys would be glad to know of a plan which is believed by those who have tried both to be more attractive than the Brigade and without any objectionable tendencies. It is that of a religious order for boys based upon the noble Christian legend of the Round Table and named the Knights of King Arthur. Its purpose is to form a brotherhood of young men for mutual help in developing chivalrous Christian manhood. The plan of work is that of a fraternity modelled after the better college societies. Nothing is secret from the parents. A ritual is recommended whose use is believed to cultivate discipline, courtesy and attention, while it teaches the highest moral lessons. It is free from all physical violence, is always delightful to lads, and instead of leading toward the non-religious lodge rather counteracts it by showing the unimportance of lodge secrets. But the ritual is one of the least of the novelties. The boys are divided into three classes, or "degrees," to each of which there is an initiation and in each, advancing honor. The Pages simply promise loyalty, the Esquires take the triple pledge of purity, temperance and reverence, the Knights are avowed Christians. The Pages cannot vote, the initiations of the upper degrees are secret to those in the lower, the Knights usually hold a regular prayer meeting and are the leader's council of help. Thus the tendency is toward temperance and open Christian confession, instead of away from these as is usual among boys. The pressure is upward. There are no offices to be jealous over, the kingship being held by each in turn and thus all learning how to preside over a deliberative body. The Merlin or Elder who is leader is the only permanent officer. The committeeships are won by faithfulness. For routine work literary and lyceum effort is recommended and honors are offered by the national order for athletic and literary attainment. The order is now found in fifteen States of the Union and in Canada. Yet it has been very modestly made known. It is in six denominations, in circles of boys from several churches, in the Y. M. C. A. and among missions for the poor.

Realizing that the objection may be made that another organization is proposed in addition to those already too numerous, the order is willing to affiliate with itself all scattered church clubs of whose methods it approves, and is willing to allow its methods to be used by societies who do not wish to adopt them in full. Places too small for the Y. M. C. A., poor churches, and churches who have made a failure of other methods, are continually being enlisted. The order does not encourage frequent rallies and speechmaking. It has one annual Council.

In many churches the formation of a "Castle" has resulted in many boys coming forward to union with the church. The requirements for forming a Castle are the approval of the pastor, the adoption of no violent form of ritual, and the selection of a suitable leader. Remember, all the suggested methods have been tested, but are optional.

(The founder of the order, Rev. William Byron Forbush, formerly of Rhode Island, is now a pastor at Yarmouth, N. S., and will gladly answer all "stamped" inquiries. Full information concerning the order will be sent by him for fifty cents, including the whole ritual.—Ed.)

### THE OLD TESTAMENT OF WAR.

BY GEORGE GILLET.

When Moses numbered the children of Israel in the second year of their national existence, he found that there were 603,550 men, all of whom were able to go forth to war (Numbers i. 45). But in order to estimate the character of so large a force we must recollect that the long period of slavery, from which they had been delivered, had given them little or no opportunity to practise war—that their arms were probably very inferior—and that they possessed neither horses nor chariots. There is no reason, however, to believe that they were entirely disarmed by the Egyptians, and as occupying a frontier province they may probably have been accustomed to the use of arms in repelling the attacks of wandering tribes. It is, however, pretty certain that they had neither horses nor chariots when Moses led them out of Egypt.

The absence of chariots is a very marked feature, not only when we consider the almost irresistible force with which they were driven at full gallop to the charge, but from the fact that all the nations which were opposed to the Israelites in the way, possessed both chariots and horses. Rev. H. Wright Phillott, M.A., in an article in "Smith's Biblical Dictionary" says: "War chariots may be regarded as filling among some nations of antiquity—as elephants did among others—the place that heavy artillery does in modern times; so that the military power of a nation might be estimated by the number of its chariots." We are also informed by Rev. Wm. Latham Bevan, M.A., in another article in the same dictionary, that the "two Hebrew words translated 'horse' may be construed 'chariot-horse' and 'cavalry horse'—and that there are scarcely any notices of the horse in the Bible except for warlike purposes." In considering the wars in which the Israelites were engaged, it is important that these two interpretations should be kept clearly in remembrance, viz., that chariots for war exercised in that age the power and overwhelming force that heavy artillery does now; and that when the horse is referred to, it means war-horse, i.e., either for "artillery" or cavalry.

Let us now picture what must have been the terror of the Israelites when they were shut in by the wilderness on either side, and with the Red Sea in front, they hear that Pharaoh was pursuing them with six hundred chosen chariots and all the chariots of Egypt, and captains over every one of them (Exodus xiv. 7). The "Speaker's Commentary" says "24,000 horse-men besides the

chariotry." From a military point of view, it was certain defeat for an army of infantry, however numerous, to have turned to fight against such a force. But God interposed for their deliverance. He placed the pillar of cloud between the two armies, so that the one came not near the other all the night. Then He caused His east wind to blow, and with it divided the waters of the Red Sea, so that the Israelites could pass over upon dry land. The Egyptians followed them, but were caught by the returning waters, and everyone was drowned. We can well understand how exultingly the Israelites could sing praises to God for such a deliverance. "The Lord is a man of war. The Lord is His name. Pharaoh's chariots and his host hath He cast into the sea." His chosen captains also are drowned in the Red Sea" (Exodus xv. 3, 4). Miriam and her women replying with timbrel and dance, "Sing ye to the Lord, for he hath triumphed gloriously—the horse and his rider hath He thrown into the sea."

Soon after the Israelites had entered the Sinaitic peninsula they were attacked by the Amalekites, who are supposed to have been a race of pure Arabs. At first they cut off the stragglers, as Moses says: "Amalek met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God" (Deuteronomy xxv. 17, 18). But being a warlike race, and well armed, they finally forced Israel to a pitched battle in the valley of Rephidim. Moses, having appointed Joshua to command the Israelites, went himself up to the top of the hill, "with the rod of God in his hand," that rod whereby all the miracles in Egypt had been wrought, and by which the waters of the Red Sea had been divided. When Moses held up his hand Israel prevailed, and when he let down his hand Amalek prevailed (Exodus xvii. 8, 12). So that again their victory was not achieved by military strength, but by God.

Josephus says, in reference to this battle: "The Israelites became possessed by their victory of a large stock both of arms and armor, in which they had previously been very deficient. The armour was stripped from the bodies of the dead, the shields and coats of mail, thrown away as impediments to their flight by those who had escaped from the field, were collected, and from these two sources a large number of the Israelites were equipped so as to leave little to be desired. The Israelite heavy armed infantry was now considerable." To whatever extent the arms and armor thus acquired may have increased their warlike appearance—it did not apparently add to their courage. For when they had sent spies to view the land which God had promised to give them, their hearts failed them when they heard that the people were "great and tall, children of the Anakim," and the "cities great and fenced up to heaven" (Deuteronomy ix. 12). They dare not advance, and for this want of faith in God's protection He condemned them to wander in the wilderness for thirty-eight years, "until all the men were consumed and dead from among the people" (Deuteronomy ii. 14, 15). Whatever of military experience we suppose the Israelites may have gained in Egypt, or in fighting with the Amalekites—God thus deliberately weeds it all out, and begins his nation again with a generation which had no military experience. Not only so but He insists that they shall not acquire a military position. They were expected to dispossess nations of giant stature, fully armed, and well provided with horses and iron chariots. It might have been supposed that they would have been